ACCOMAC C. H., VA., SATURDAY, OCTOBER 8, 1904.

NUMBER 12

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Valuable Truck Farms For Sale.

No. 1 contains 100 acres, 47 cleared land, balance in wood land from which but little woods mould has been taken; lease of a pine thicket goes with the farm; seven acres of red clover for harvest next year; land is well adapted to trucks of all kinds; has upon it an or chard of 100 trees. Upon the premises are a 10 room 2 story dwelling practically new, sufficient outbuilding and new ten ant house. It is 11 miles of R. R. station, church and public

If not sold before will rent to right kind of tenant for 1905 after September 20th, 1904. Terms easy.

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Marble or Polished Granite, can now do so at a very small cutlay as we keep in stock a large collection of finished work of modern designs of the best workmanship and at the very lowest prices.

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For further information apply to

W. FISHER MEARS,

# Talmage Sermon

Frank De Witt Talmage, D. D.

Los Angeles, Cal., Oct. 2.-At this time, when renewed attempts are being made by the enemies of religion to undermine the old established foundations of faith and to revolutionize the Christian Sabbath, this sermon makes a vivid contrast of "the old time religion" and the new. The text is Psalm xi. 3. "If the foundations be destroyed, what can the righteous do?" Emasculating, depressing and benumbing is the maxim propagated by some lazy, nonprogressive people as the rule of thought and life; that "what was good enough for our fathers should be good enough for us.' I would yield to no man in my reverence for the memory of the sainted dead whose sacred dust lies in our cemeteries. No flowers are there too fragrant for the family plots, no epitaphs too eloquent or too reverent to recount their virtues, nor, when the family finances are adequate, any mausoleum too imposing to enshrine out when investigating that if a son

wife, who becomes the mother of his We should hold sacred the dust of our dead. That is true, but we should never build the billock of the grave so high that it will dam back the onward flow of the "waters of knowledge" and change the "river of progress" into the "stagnant pool of ignorance and sloth." When the past generations did their work they did it well for the time and the conditions in which they lived, but the dead genthe past if they were living now. We would not cry "bait" to the "forward march" of scientific investigation; neither would we compel the church of the Lord Jesus Christ to "mark time" by the grave of a Justin Martyr, a Calvin, a Wesley, a Luther a Knox, or bivouac with eternal somnolence in the chambers of a Westminster abbey, where the honored ec clesiastical fathers gathered July 1643, and composed the Presbyterian Confession of Faith and our Longer and Shorter Catechisms. But, though we would not consider

our ancestors infallible in their opin ions nor absolutely wise in their ways of living, yet, on the other hand, we must grant that our ancestors knew s great deal more than some of us are willing to give them credit for. Though our forefathers' "lightning expresses were only canal boats and stagecoaches and sailing boats, in which most of us would be afraid to cross Long Island sound, let alone the Atlantic ocean, that is no reason why they did not know how to develop Christian men and women as successfully as do we. Though our ancestors for the most part had no Soul," that is no preof that they did not know as much of God and hold the we who have access to such vast modern libraries, and yet today we find a spirit of "exterminating iconoclasm" abroad. Man's profane hands are dig ging up the old foundations and de stroying the old altars and ridiculing the old ways merely because they are old. I would not have you bend the knee before the hillock of an ancestral grave as though it were a shrine, but I would have you respect and not de stroy it and use that hillock of a grave as the stepping stone to a higher Persons in Accomac and adjoining counties wishing to mark the grave of a relative cr friend with a look around at the modern innovation and observe the effect they have on the community to be convinced that it some things our Christian ancestors deplerably wrong.

> the iconcelasm which is undermining the foundation stones of our ancestra going up and down the length and humorous description of such Sab. the town, where you can receive in betbreadth of the land asserting that religious worship can become as much ; form of dissipation as drink or over eating or overexercising can be. They make a wrong application of our Lord's words that the "Sabbath was Sabbath." They affirm that it is ab- these two boys would let out a great recite a piece you can have the finest call it improvement for a man to grow made for man, and not man for the surd for a business man who has been at hard work for at least six days of the week from 7 o'clock in the morn ing sometimes until 10 or 11 or 12 o'clock at night to be compelled to get up on Sunday in time for an early Sunday school, then to attend two long church preaching services, and then perhaps to attend a Christian Endeavor society besides.

They contend that Sunday should be a day of rest and that what a man peeds upon the Sabbath day is relaxanight after a bot bath with his mind public parks or down by the seaside and his own. and get a sun bath and a view of God's trees and valleys and hillsides, Nazareth?" I once read of a great

is impossible for me to go and see the where stood an idol so beautiful that painters' and the sculptors' master- not one of his followers was willing to joyment. I believe that any enjoyment pleces on any other day. Therefore the destroy it. With an oath, the conquercity art galleries should be opened on or said, "If you will not obey my com-Sunday. Then in the evening hour I mands I will destroy it myself." He nursegirls and to hired hands is an will go to church if I feel like it. If lifted his battleax. As he raised him-I do not desire to do so I will go to bed self in his stirrups-for he had ridden again and rest, rest-yes, just rest. By his horse into the temple-with a will ultimately bring forth harvestings Tramp (Indignantly)-I didn't ask for such a system of rest I shall be in- mighty blow he shattered the idol into LOCUSTVILLE VA. 'vigorated and shall return to my work a thousand pieces. Then, to his fol.' this tendency of the human race, this to eat.—Illustrated Bits.

human race at large, and to God himmy idea of the Sabbath day. I do not think a hardworking man has a right to make his Sunday a day of hard harder on the Sabbath than he does on any other day of the week." The Old Fashioned Sunday.

Sabbath iconoclasts, is that the way

you would have man spend his Sab-

Well, already your modern teaching in reference to the Sabbath too well has taken root. Your premises are wrong, for you know not to what conclusions they tend. To see whether your grandfather's Sabbath or your own is the better I would have you compare the two side by side. Thirty, fifty years ago the man who made Sunday a day of pleasure was looked upon as a blasphemer, an out and out enemy of God, of the church and of the better elements of the social When Sunday morning would come even the horses and the stock of the farm knew it was a day of rest. The family would arise atlittle later than usual. Then they would and spend the night with her. I have linger s little longer at the breakfast table. Then the sweetest music of the world would begin to sound. The old village bell would send its silvery notes rolling down the valley. Then, after morning prayers, the horses were hitched up, and father and mother and all the children rode to town in the same big wagon. Then the pew was a famthere. Then came the sermon, then does not respect the memory of a dead | the journey home, then the quiet yet mother he will not respect the living | bountiful dinner, then the afternoon for reading or restful quiet, then the singing of the hymns around the old fashloned plano. No Damrosch's orchestra or Theodore Thomas' stringed instruments ever had such enthusiastic au family oratorios about the piano, where our sisters played and our fathers and mothers and the rest of the family all foined in the singing. Then the even ing church service again or, if the farm was too far away, the evening prayers and early bed. You know, O man, that old fashioned Sabbath day meant more than mere cessation from worldly work. It meant quiet com munion with God. It meant Bible study and sacred readings as well as mere rest. Do you wonder that such a Sabbath as our fathers observed was the very foundation of church life, of Christian home life, of Bible reading and of consecration to God? Alongside of this beautiful Sabbath

day of rest I want you to place the modern Sebbath, with its so called liberal ideas. First, where do we find the vestibule of the Sabbath? Namely, Saturday night. To bed early? Oh, no! Saturday night has come. In our large cities the street cars are crowded Where are the people going? still more evil resort! Men and women, tired from work now, are turning this Saturday night into the bardest kind of work. They are dissipating for pleasure's sake. To the nonchurchgoer, as a rule. Saturday night is only too often a time for free indulgence o every desire that is bad.

Sunday morning is here. Where do we now find most of the nonchurchgoers? Again crowding our railroad books save that of a Bible, a "Pil-" trains and cars; picnics, ball games, grim's Progress" or a Doddridge's outing parties, where the breweries Rise and Progress of Religion In the and the wine sellers get their biggest revenues. The beautiful pictures of the family Bible which we used t truth in its purity as thoroughly as do study as a boy have given place to the silly pictorials of the Sunday newspa Everywhere on the Sabbath sin simply runs rlot. In many cities even the saloons and playhouses are full. Instead of the quiet family group going country road near an adjacent city has its yelling rioters, half drunk or entire. as you would have them do unto you." ly debauched, who are off for a day of They go further than this. Those same ein. Do you mean to tell me, sensible profane bands are also snatching away the Sabbath is as profitable as a day of rest and communion with God as observed?

Rigid Observance of the Lord's Day the church of Jesus Christ. Without forever be a stay at home. Come; let deplorably wrong.

Undermining the Foundations.
In the first place, I protest against the iconeclasm which is undermining was a wearings to the children. of Plymouth church, used to give a small. Hire a big hall in the center of baths. He described his brother and bimself watching the sun go down Sunday was observed from the setting your own freezers, you can have a fine of the sun Saturday to the setting of caterer furnish an elaborate supper; inthe sun Sunday. No sooner would the stead of having your own daughter sun sink over the western hills than sing a simple song or your little boy lly as Lyman Beecher developed.

I protest, in the second place, against from our lives the divine principle of concern for the welfare of others. Protion. He should go to bed Saturday fermining the foundation stones of our sacred Sabbath. Aye, these enemies perfectly at ease. As he crawls into of God have been doing more; they bed he should be able to say to him have been sneering and ridiculing the self: "Now, I can lie here just as long beautiful parable of the good Samarias I please. If I awake at 9 o'clock, all tan. They have been declaring that Then after I awake I will have a cup family which lives next door to him. of coffee and a roll brought to my The only neighbor who has claims he bedside, and I will eat a little and then would recognize is the wife or child

or I will go to one of our great art conqueror invading a country of the galleries and look at the pictures. It far east. One day he entered a temple

in mind, more loving to my family, the that the inside of the idol was not a lent, to find enjoyment anywhere, evvacuum. It had been filled with thou- erywhere except by your own fireside sands upon thousands of golden coins, broken statue and rolled to the feet of , whelming and complete as when Adam the western iconoclast. The iconoclast and Eve ate of the fruit of the for at the time herein specified, for the work in churchgoing, so that he works who destroys the beautiful image of bidden tree unless man himself, by charity and benevolence may think the grace of God, halts and learns levies, viz: that he, too, will be able to grasp the again to find his chief pleasures in the wealth which it pours forth on the associations of his wife and children needy and the suffering, but he will be disappointed. The economy which I once heard father say to my mother, refuses to give help to those who need proves a canker to prosperity, and those who withhold their charity to poverty. The command is that he them more than with any one else on who loves God loves his brother also. earth." They lived for us. Yes, our and the converse is true that he who does not love his brother proves that

he does not love his God. The Golden Rule with our ancestors was a practicality and not a mere the-"Where are you going tonight, look tired. You ought not to be going out tonight." "I know it." she would say, "but I must go. Our neighbor is very sick. I am afraid she will not get well. They have sent for me to come fixed everything for breakfast. If I do not get back in time in the morning. you can get along somehow." The daintiest delicacles ever cooked in the mother's stove were not for the growing boys, with healthy, vigorous

appetites. They were for the poor conday after day upon the neighbor's veranda in the noon sun, smiling at us as we trudged away to school. how we cast longing eyes at those jelwe could be sick, at least for a little while, to get a taste of them. And how warm and comfortable the mit the poor children living over the hill! And when the farmer who lived down in the valley was prostrated with ty ing between life and death, don't you remember bow your father and the neighbors took turns plowing his fields and sowing his grain and getting in his harvests? They say that that sick man was once a strong athlete. However that may be, when upon his sick done and how they had kept the wolf of hunger from his door he cried like a little child. He became just such a sick man as Ralph Connor depicted in Then the funerals of our fathers and

forefathers. They never allowed a neighbor to be buried like a dog or a friendless pauper, as sometimes we do. No They literally practiced the gospel rule "It is better to go to the house of urning than to the house of feast ing." When their neighbors wept, they When their neighbors were lowered into their open graves, they themselves held the ropes that gently let down the coffins. Was not their way better than our way? We live and breathe only for self. Was not the Christian helping band our foreesthers extended to the troubled ones he their midst better than the ley stare with whi to be regard our neigh-We grumble in a street car because we have to wait for two min utes while a funeral procession, wending its way to the cemetery, is holding us at a crossing. The Golden Rule which our forefathers practiced should lives. The sick man who lives next door to us should be just as carefully cared for and nursed by us as if he was our own son

Clubhouse Versus Home.

I deplore also the iconoclasm which

is robbing this country of the sanctity

of home life. The iconoclast's profane bands are ruthlessly laid upon our anto the village church, now almost every cestors' Sabbath observance and our forefathers' doctrine of "Do to others man, that the modern way of spending our ancestral home enjoyments as well. They are saying to modern man: "Man, do not be an old fashloned granny. Do were the Sabbath days our forefathers not think because your grandfathers found most of their enjoyment in the society of your grandmothers and your uncles and aunts that you have to find us build for you clubhouses, where you not give it in your home. It is too over the western hills. In his boyhood and some ice cream which you made in

though the Puritanic Sabbath was fessional elecutionist to recite. This by brutality." sometimes very angular in the rigid is an age of progress. The clubhouse, observance. I claim that Sabbath had the public reception halls, the large dinten chances to where the modern Sab- ners given in large downtown restaubath has one of producing such a fam- rants, just as certainly mark the evolution of the human race in pleasure as a locomotive train is an improvement the iconoclasm which would eliminate over the old prairie schooner or the telegraph communication by electric wire I said 'Yes,' and then he stood up and is an improvement over the 'cowboy's folded his arms." fane iconoclastic hands have been un express' that forty years ago used to carry the mail from New York to San terested than that? Whatever did you Francisco before the great Union Pa- do at such treatment?" elfic railroad was bullt." Do you, my brother, think for one in-

stant that the advent of the modern clubhouse and public reception hall right. 1f I can sleep to 12, better still. a man's neighbor belongs not to the provement for modern men over the old fashioned quilting parties and merrymaking froites which once made the stay in bed for another hour, reading who lives within the four walls of his rafters of the old farmhouse creak the newspaper. Then after dinner I own house. He has been asserting that like the beams of a ship at sea and will take my children out to one of the a man's chief duty in life is to himself | bend almost like William Tell's bow? Do you think this? I do not. I believe that any enjoyment which a man is compelled systematically to find outside of the society of his wife and children and home is a depleting, enervating and ultimately degrading enwhich systematically makes a mother relegate the care of her children to enjoyment which is poisoned through and through by evil influences which not for God, but for Satan. I believe

"I hope after we are dead that our children will believe we have loved parents lived for us. May we be like the old folks. May we find our chief enjoyment not only in living for our children, but also in the companionship of our children, no matter how old or how young they may be. May the pleasures of a clubhouse or a pub lic reception hall, but be evoluted into the sanctified enjoyments of a Chris-Worldly Success Versus Christianity. Mode-town, November 19th.
Hopeton, November 23d, morning.

But, lastly, I would state that the iconoclasts of this day are trying to sidetrack the chief purpose for which our forefathers and foremothers lived in reference to their children. Instead of leading a parent to the altar of Jesus and saying, "Oh, fathers and mothers, the chief desire of your lives should be to consecrate your children at these altars and have them make a public profession of Christ here," they would break these altars. They would say: "Here is the statue of wisdom. Dedicate your children here. Send your boys to college and give them an intellectual education." "Here is the statue of Midas. Sacrifice here, that you may leave them money." is the statue of fame. Make out of your children great orators or painters or musicians or authors." Thus we see scores and hundreds of parents working by day and night to give their children-what? To give them to God and the higher life, as their parents tried to do? No. To give them to a worldly success, which those parents in their hearts know may only lead their children to moral ruin and perhaps to eternal death. O man, I ask of you one question.

It is a blunt question. Will you answer me? What would you soone have had your father to be-a great speaker, a great financier, a great general or a simple, noble, pure hearted and devoted servant of Christ as he was and is today in heaven? You answer well. There is but one right answer. Then, if the noble, pure, gentle Christian life of your father mean so much to you, can you not, will you not give to your boy the same Christian heritage? By the sacred altar of God's love will you not follow their example? Will you not carry out the dying wishes of your now redeemed and glorified parents and consecrate yourself to your Divine Master? Will you not here and now lead your boys and girls to the feet of Christ and con secrate them to the Master also? Shal not the chief purpose of your Christian parents in reference to their children be duplicated in the chief purpose of your life, to bring to Christ your children and your children's children? Today let us have some of the old fashioned purposes and ways and hab-

dying may we never be ashamed to utter the words which Dwight L. Moody said to his children. You all have read them; "May we not be ambitious to make money. May we not be ambitious for worldly fame and honors. May we simply be ambitious to find a consecrated, earnest place to work in God's vineyard and have in that vineyard our wives, our children and all our friends working by our side in the Master's name." That pur pose is a noble purpose. That purpose God will bless as he has blessed that holy purpose in the lives of the old fashioned folks who are now in heaven awaiting the home coming of their chil-dren. That purpose forms the true foundation, the maker and builder of which is the living and true and pardoning and redeeming and ascended and glorified Christ. May God answer the fulfillment of this prayer for pulpit and pew alike.

[Copyright, 1904, by Louis Klopsch.] Room For Improvement.

At a dinner given by Sir Joshua Reynolds, at which were present Garrick, Johnson, Fox and others, Dr. Bernard, the dean of Derry, had asserted that after the age of forty-five a man does not improve. "I differ with you, sir," said Johnson. "A man may improve, and you yourself have great room for improvement." dean was confounded and for the in stant silent. Recovering himself, he remarked, "On reflection I see no cause to alter my opinion, unless I were to yell, crying: "Hurrah, hurrah! Sun of orchestras furnish the music. If -which, I allow, he may-positive day's over. Now for some fun!" But. you want speaking, you can hire a pro-

> Folded In. "Madge, Harry asked me to marry him last night." "Oh, I am delighted," replied her friend. "How did it happen?" "Well, you see, he just asked me, and

"What could I do? You see, I was in his arms when he folded them." Impossible.

Tommy was telling his mother about

the wonderful things he saw at the

country fair. When he claimed to have monster pig that was bigger than his father his mother accused him

of exaggerating.

"It is impossible," she said.-New Should Be Grateful. "Yes, sir, Charley says Miss De Wit made a perfect monkey out of him." "Has he thanked her yet for the improvement she brought about?"-New

Orleans Times-Democrat.

Farmer's Wife-Why have you left that piece of steak I sent out for you? work, ma'am. I asked for something

Tax Notice.

Notice is hereby given that the State Tax and County Levy for the year 1904 are now due, and that in pursuance of law, I will be at the following named places in said districts lowing named places in said districts at the time herein specified, for the purpose of collecting said taxes and levies, viz:

On the Cyclone Churn for the State of Virginia, has sold to Purpose of collecting said taxes and levies, viz:

Appointmen's of John H. Hopkius: Parksley, October 1st and November 25th and 26th Bloxom, October 6th, 7th and 8th. Mappaville, October 13th, 14th and

Temperaneeville, October 20th, 21-New Church, October 27th, 28th and

Sanfold, November 2d, 3rd and 4th.
Saxie, November 2d at night.
Catrail, November 5th morning.
Mearsville November 5th afternoon.
Greenbackville, November 14th at

modern society not be involuted into Chincoteague, November 15th, 16th and 17th.

Horntown, November 17th at night.

Hallwood, November 18th, afternoon.
and night.

Newstown, November 23d, afternoon Leemont, November 24th, afternoon Accomac, November 7th, 8th, 9th, 28th, 29th and 30th.

Mappsburg Station, October 3d, 4th and 5th. Ouley, October 11th, morning. Locustville, October 11th, afternoon Cashville, October 12th, morning. Finneys, October 12th, afternoon. Tangler, October 13th, 14th and 15th. Melfa October 18th, afternoon Belle Haven, October 21st.

Keller, October 28th, afternoon Pungotesgue, October 8th, 221, November 5th, afternoon, and all day 17th, 18th and 19th. Marshes Store North side, November

Wachapreague, November 14th, 15th Wachapreagne, November 14th, 18th and 16th. Harborton, November 18th, at night. Accomack C. H., November 7th, 8th, 9th, 28th, 29 h and 30th. Onancock, October 1st, 15th, 29th, and 12th, afternoon, and all day 24th, 25th and 26th.

All 1903 Capitation Taxes unpaid by November 15th, 1904, will be reurned Delinquent.
The payment of Capitation Tax for 1904 will still be required 6 months before an election in order to vote. We recommend to all the payment of their taxes before the penalties are dded December 1st, 1904.

Your humble servants, John H. Hopkins, Treasurer, Edwin T. Powell, Dy. Treas. of Accomac County, Va.

### Builders' Material

We have a large line of all kinds BUILDERS' MATERIAL, and can save you money if you wil nall to see us.

We name in part:

Doors, Sash, Blinds, Mouldings, Mantels, Mouldings, Mantels, Newells, Gable Ornaments, Brackets, Laths, Bricks, Shingles, Hair, Lime, Cement and very select Cypress Railing very cheap. -

A trial order will convine you that we can save you mouey. Let us give you our prices.

G. T. BENSON & CO., Keller, Va.



#### and Jewelry Repaired on Short Notice.

1 Have For Sale

Watches, Clocks, Jewelry Spectacles, Eye Glasses, and Silverware many styles and at lowest prices

Wm. Sartorius Pocomoke City, Md. Will be at Accomac C. H. every court day.

# Byrd & Purner,

General Employment Agents, "Well, I never! Was he not more in 213 President St., Baltimore, Md. Near Pratt St.

> Vessels, Rail Roads, Quarries, Mines and Farmers Supplied with Help at Short Notice. All Orders by Mail or Telegram Promptly Attended to

Open Day and Night Smart Dressers

Will find our Spring Suitings,
Fancy Vestings and Overcoatings absolutely correct in style and quality. Prices extremely

Accomac and Northampton, but in lower Maryland as well.

It is necessary for those owing me on book accounts to settle same as soon as possible, feeling sure my successors will extend the same favors 1 have, provided they stand O. K. on my books. Low, Tailoring unexcelled.

Yours truly, S. Hessler.

ONANCOCK, VA.

PARKSLEY, VA.

THE

## Cyclone Churn Power.

L. C. Garret, the sole owner Va., the exclusive right for Eastern Shore of Va. They will continue to canvas the two counties at an early date. Parties wishing one before their agent calls will please notity them and same will be forwarded to their nearest station. This churn is in over 600 families of the Eastern Shore, Va. Farmers, merchants, mechanics and the most economical thinking people whose names will appear later, all speak its praise. Come to the Fair and give us your

Turlington Bros, Fair Oaks, Va. N. B. The Cyclone Churn has paid the Government for its patent right and any infringement on same will be protected by them.

# Notice to Creditors

Commissioner's Office, Accomack C. H., Va., Sept 24, 1904.

To the creditors of Charles Parkes, (of Jno.), deceased, and all others concerned: You are hereby notified that, at the request of the personal representative of the said decedent, I have appointed the 26th day of October next, at my said office for receiving proof of all debts and demands against the said decedent or his estate; at which time and place you are required to attend and prove your claims. Given under my hand the day

and year first above written. S. T. Ross, Commissioner of Accounts

I have at Parksley, Va , my patent

Sweet Potato Vine Cutter.

I have improved on them so I think I have got a perfect machine. They are much better than the

ones I sold last year.

The machines have a larger blade with strap to prevent from breaking and the shanks are, ande so the machine will almost run without touching the haudles. It will give perfect sath

A. J. McCREADY.

Parksley, Va.

#### Wishart Point Transportation Company.

Come to Chincoteague Island via LEAVE.

> Cloomtown 6 a. m. Chine teague 9;30 ş. m. Bloomtown i p. ii. Chincoteague 4 p. m. ARRIVE. Chincoteague 9 a. m. Bloomtown 12 m. Chincoteague 3:30 p. m.

Boat leaves Wishart Point every evening at 5:30 for Chincoteague and leaves Chincoteague at 6 a. m. We make connections with all trains and leave on sharp time, unless mail is late. Boat will wait for passengers, if phoned, for Chincoteague on local trains in the evening for extra pay.

Bloomtown 6:30 p. m.

D. M. MERRITT, Manager, Chincoteague Island, Va

#### Carriages, Carriages. We have a full line of light

weight Buggies, Surreys and Runabouts, built by the largest manufacturers in the country, which can be bought at bottom prices. We are also General Agents for the Novelty Carriage Works. Call and examine our stock. - - -

LILLISTON & CUSTIS. Onancock, Va. Market St.,

# TO THE PUBLIC.

I will offer from September 1st to January 1st, 1905, my entire stock of goods at low prices. After first of next year will offer my entire stock at pri-vate sale and will lease storehouse and warehouse for a term of years at reasonable prices.
Owing to bad health I have fully

decided to retire from business, hence the opportunity offered to someone to secure a business place, on railroad, centrally located, in a thriving town, and a trade established that will compare favorably with any, not only in Accomac and Northampton, but in

All retail goods will be sold for cash after September 1st. Reasonable time given on building material. Now is your chance. Don't miss it.

E. T. Parks,